In research work there is science, religion and luck. This is true also in occultism. Science is hard intelligent applied effort. Religion is the faith behind the effort. Luck is that inherent urge or instinct that drives the worker in the right direction.

The purpose of the increasing complexity of civilization is not that greater service and comfort may be available to humanity, but that a larger number of evolving human beings may be trained simultaneously in planning, perfectingand giving service not only in the religious field but also in the field of politics and science. This is the reason so many advanced souls are coming into incarnation at the present time.

Once a student gets any hunch or flash of illumination he must use it, ultimately. Every impression should be tried out, whether good or evil, once the seeker has entered the path. Nothing can come through the veil the second time. It makes no difference what a student is or what he knows, it is what he does that counts. As he becomes advanced, he gains his occult knowledge from the work of the world. The thing that counts is not knowledge but usefulness.

Those things which come and slip away so easily are initiation testimonies. Those things which the aspirant can grasp, use, translate and make understandable to other people are truly his successful initiation testimonies. His own development is between the aspirant and his higher self. No one else is concerned therewith.

All higher knowledge comes in symbols. Pure unadulterated truth cannot be expressed. It can only be symbolized from some simple aspect of it.

The first flash of any initiation testimony always gives a complete picture of what is to come. The only vision of anything that the aspirant will have that is clear, sharp and true is the first flash. This falsh comes only when he is in a mood of aspiration and perfect relaxation.

The channel is not necessarily superior to the revelation that comes through the channel, and may be vastly unworthy. Only those things which are meant for the aspirant will he be able to grasp, and those reached through him will only be able to take that to which they are entitled.

Our highest occult orders at present on the earth are brothers from the planet Venus. In critical times like the present, the brothers in spiritual charge upon the earth are superseded by initiates from the planet Venus. This is so because the somewhat more advanced human life-stream which preceded ours upon this physical globe is now resident on Venus. Lower California, certain parts of southern and northern California, Nantucket and part of Martha's Vineyard Island, a small section of Florida, and other scattered sections are Pannic, unchanged after one or more immersions under the ocean and strongly marked with the influence of the life wave on Venus named for the God Pan. Pan as a nature deity represents only the phase of the Venus influence in the subempyrean orders or the Rosicrucian elemental spirits. The order of Venus initiates has no name, organization or recognizable trademark on earth. The present colonization is some thousands. The parts of the American continent mentioned are direct relics of the Venus life wave. Therefore in the present time of stress, the orders and instructions coming most directly from the highest sources center of necessity in California and those parts of the East associated with the geographical remnants above stated.

In Florida is an important development of the subempyrean groups, preparatory to a new incarnation of the God Pan. This will facilitate a process necessary in the building of the preliminary influences for the birth of the sixth root race, and concerned with the

lower vehicles for the sixth root race, even as development of the highest or human sixth root vehicle is somewhat under process of construction in higher realms through the development and training of spiritually minded people who dream of a part in the establishment of the sixth root race and contribute to the archetype.

California in the north and far south, or Mexican peninsula, serves at present as a reservoir of special ethers, while the coast line of the state from San Diego up to Point Conception is used as a ground of active development not of particularly high spiritual vibrations but of an odd atmospheric structure that permits ready externalization of good and evil etheric and astral impulses. It is the present world's most active proving ground of spiritual things.

Nantucket and Martha's Vineyard are active by geological relationship to that part of New York City situated in the central belt of Manhattan Island and an area of largely abandoned orchard land in Westchester County. New York City, due to the type and character of its population, as was Boston preceding it and likewise by geological relationship to the island Pannic land is the solidly crystallized community that provides the proper cloistering of spiritual things of a higher order, and so is for the present and probably for some generations the spiritual center of the American continent. Eventually the center will be in California, but not until after a cataclysm on the North American Atlantic seaboard and the partial uprising of a new Pacific continent. There is a Mediterranean development to precede this.

If any one is entitled to initiation and development, it comes to him and he does not have to move residence unless ordered to do so.

Venus rules the metal copper and the features of the face. The race which is closest to the nature spirits is the race of the American red Indians. They have the most expressionless face. A man's features express what he is, what he is thinking, and what he is giving forth. In the white race there is a great variety of expression. The further away from white, the less expression there is. That race which carries the focus of human consciousness is always white.

That which is not understood is always terrifying.

The mark of independence is the ability to rise above conditions. The completely evolved man is one who is able to remain in an upright position for an indefinite time and who is able to live without sleep.

The nucleus of lead is the beginning of the philosopher's stone. Saturn rules time and karma and is the initiator. The nucleus of lead is Aquarius. It is out of this nucleus that the complete and final initiation comes.

Scorpio represents that thing within that takes form without agency. It is that which is developed subconsciously, and which reflects what a man does and what he gives forth in his life and teaching and in his works. As the aspirant develops the tests come to him not first from within but in his relationship to people and things about him. His first tests are in his work and associations and adaptability to conditions.

He conquers in his body all the metals in their subelemental state. He conquers them in his ability to change them. Then the hierarchies take them and find a new place for them. By transmuting them he creates the philosopher's stone and in so doing he becomes God, the adept, the master or the highest initiate.

The self is not the ego. The hierarchies have given the self for the one incarnation. The ego has the opportunity of dissipating its power or completing through it all that the other selves have done. As the self enlarges its consciousness it becomes more and more able to take over the karma of previous selves, and to use that constructively or destructively.

There is within each self the strength of foundation things, and until the self is sure it is ready for the next step it dare not destroy these. If a teacher sees any sign that a person is ready for a little enlargement of understanding he should give it, but should not wipe out any foundation unless absolutely sure a new growth stands ready to replace its strength.

All things are good in their proper place. Evil is only misplaced good. One person's foundation should not be put into another person. It is necessary that the self get into its own experiences and transmute them before it can become divine. No aspirant need worry about picking up anything and taking it into higher worlds where it does not rightly belong.

Whenever the aspirant crystallizes he is lost. So long as there is aspiration there is hope. The most valuable occult workers are recruited from the lowest sympathies. Those who have sympathy with things of the lowest are most helpful to the brothers.

The communion cup is the sharing of experience. That which is truest communion is standing by and seeing another going through a terrible experience, vicariously sharing it with him but doing nothing to spoil the lesson.

The things which are spiritually attributed to the heart are actually centered in the head because they are mental. In the forebrain or proencephalon, ruled by Leo, they have volitional inception.

"Thou are the head of Gold!" indicates the fact that the self has all its faculties at its command. Its consciousness is focused in Leo. The person born in innocence with all his faculties at his command would, if allowed to keep his full measure of consciousness, destroy himself through his lack of wisdom. For the first seven years the child is truly a shadow of its parents. The next seven years is a period of imitation and mimicking and rapid growth. Then follows a period of sensual awareness when the emotional vehicle comes in. Guiding this and holding it back are the principles developed in the two previous seven-year periods. The ensuing period is the time of first maturity when the self in its mental vehicle comes in: "Thou are the head of Gold!"

The first thing with which the self or individuality cloaks itself is the personality or emotional or false-self. Then the personality wraps itself in the shadow-self or conventionality, or the principle of habit and subconscious reflex which was first developed. From the twenty-first to twenty-eighth year is a period of reflexive initiative in which the self becomes the head of gold or takes mental possession. From twenty-eight to thirty-five comes the growth period of the mentality with the development of the shadow-self as a ruler. From thirty-five to forty-two comes the emotional period in which occurs the burning out of all the dross of the emotions, and the false-self is refined as a ruler. Not until a person is around forty does he really understand life. The the head of gold has lost by alloying itself with the lesser lower metals, or else has transmuted the baser metals to gold.

The real being is that which grows in the solar plexus. Here and not in the head centers the golden wedding garment of the solar vehicle of initiation. Man in his first differentiation was spherical, and will again in his last differentiation be a globe but turned out or inverted. Circumcision really is an occult rite to the pineal body representing this process.

The making of the nucleus or the philosopher's stone is a matter of the development of consciousness. The consciousness itself does not go into the philosopher's stone any more than the atoms which temporarily come into the body are the body.

The process of dealing with consciousness that gives wisdom and understanding is what might be described as grinding diamond facets. The making of the philosopher's stone is the constant polishing of these. The person of great development has a golden aura. Down deep within the center is the beginning of the development of the spiritual life which grows into this golden aura. To develop it is the opportunity of the self of every being.

The image is standing on its feet of shale and clay. This means that its foundation is partly pliable and partly inert. If a helper seeks to make a person entirely pliable, there is no growth because the person has no foundation of set being immune to influence. It is more important that the person be building on something than that he be building on truth. A true philosophy can be built on a false foundation which in that case, sooner or later, is removed or shifted. Eventually, it makes no difference how the result is achieved provided the work of building goes on. A foundation driven deep enough in aspiration will preserve a structure whether it be built on sand or on rock.

Weakness is necessary because through weakness comes change. Every subdivision of life's activity is partly right and partly wrong, and the effort to stamp out that which is wrong is a mistake until there is a strong foundqtion because that which is right is apt to suffer too.

Externals are the only tangible things in which the aspirant has to work, and so he must work in externals. No one can in any wise help that which is spiritually beautiful in a personality by trying to scrape off the superficial obnoxiousness of the person.

The entire progress of the world is due primarily to the stirring up of things by its disgruntled and dissatisfied people.

Honesty is an entirely relative matter. By those in power common honesty is used as the grossest lever of oppression.

There is only one thing a man possesses that is absolutely his own, and that is his allotment of duration of being. Time is the only thing for which he is eventually held accountable.

The more deeply man is immersed in experience the more valuable the lesson he is learning. There are two great dangers in life. One is the danger to the man who does not get into his experiences. He is known as the teaser type. He never really achieves anything. He does not possess courage. It is better to face the other great danger, and plunge too far into the uttermost depths of experience than to play with it. Nothing can hurt an ego. If man draws an essence from any experience, no matter what it may be, he has worked out the superficial karma of that experience. If a man has an impulse he must yield to that impulse sooner or later, and when he does he has then and there worked out the superficial karma. All that remains is the karma of judgment, or the last to be worked out and a karma that is influenced in no wise by man's part or lack of part in activity but that grows from the inner desire or the commission of that crime in the heart which is sin in the head of gold.

The fourth principle comes out of the grim necessity for the courageous plunge into experience. In the philosophic East where the aspirant always draws apart from life there are few great spiritual figures of aid in theworld. In the western world where man instinctively plunges with all hisheart and soul into experience there is greater progress. The real salvation of the world has therefore come out of the West.

Imagination or conscious aspiration is the basis of all development.

## CHAPTER IV THE ASPIRANT BECOMES AN ADULT

This chapter deals with the conquest in the ethers. The process is known as the building of the solar wedding garment, the solar body of the initiate or the bride.

The self begins this chapter by an invocation to itself. The self realizes that its usefulness is only as it can co-ordinate its lower vehicles.

The things with which this chapter deals are measured in terms of eternity. The reality which we gain in life is not measured by slowness or fastness or in any way by cycles of time. The relationship is not in the condition which exists but is in the beginning of things. The self goes back and realizes that what it is bringing forth is that which it had in mind at its inception. Initiation is the beginning. No matter how many times any one slips backward, once he has set his foot on the path it is necessary to go forward sooner or later. The inception is the relationship. It is superior to lives. The epoch is superior to time. Karma which is in the higher vehicles is superior to lives and to those things which are going forward in this life.

Difficulties are not for the purpose of punishment but for the purpose of development. God does not punish, but man punishes himself. Only with the consent of the ego can it be punished. Man is his own taskmaster.

The personal devil is the ego's permission for the subtraction of deity from itself, adding deity or power to karma.

Beauty is a power and a tremendous power, but for the production of beauty there must be ugliness. That type of human being that becomes most beautiful in full maturity is generally very unattractive in childhood and youth.

When a man is on the path, and as he becomes more and more advanced, he has no right to admit the superior development of any being embodied or disembodied. He dare not admit that any one is his superior. H e must assert his own eternal perfect divinity. The first time he asserts it he brings down upon himself all the powers of heaven and hell, hence he must be ready absolutely or he will be broken.

When the ego comes to the point where it should assert its own divinity, then it finds it advisable to clear its karma. It is very dangerous to enter on anything of a high spiritual nature without first clearing away the fundamental karma.

The power of external evil is only by the permission and cooperation of the highest self of the person. If any one in his own individual experience is troubled by evil, he has only to thank himself for he alone is responsible. Unless he gives power to the invisible or has done so in some evil past, the invisible simply cannot touch him.

In this chapter we have in a sense the age-old example of the vacuum. The most difficult of all teaching in occultism, or that teaching that commonly is said to be esoteric and never taught in public, is embodied in the cycles. The cycles in principle are very simple yet very complex. They are simple but not easy. They are complex but not confused. In an unraveling of cycles it is required that one have a great grasp of contributing circumstances, otherwise he cannot reach in and get at the cycles. They are simple because the principles are simple and because the cycles have a tendency to go back to first, second and third cosmic emanations. The fundamental cycles are simple because they deal with cosmic simplicities. A cycle is a cross-section of life.

In the interrelation of cycles, the knack or key is always in deviation and distortion. It is the inception of a cycle that is the powerful point. Initiation is the getting out of a smaller circle into a larger one. A person can only get out of the smaller and into the larger at the point where the two circumferences coincide. Life consists of epicycles or a series of smaller circles inscribed in a larger circle. The vacuum is the point of balance. Sometimes it is a point of balance between co-ordinate cycles but usually rather those vacuums which represent the infinitesimal point of balance between a larger and smaller cycle. When everything is going perfectly smoothly for any one something usually happens. Fortunate is the man who dies at the apex of his career, otherwise he has a big fall. In the first place he is self-centered. He has not in the final stages of his conquest prepared the way for a greater one.

In the case of the self the revelation consists of two things. In the one place the aspirant gets into mischief because he has nothing with which to keep himself busy. Patting one's self on the back is as much a dissipation as the drinking of alcohol. When the vacuum comes, when that peace and pose come, there comes in that sense of greater things which can be done. That is what is meant in scriptures by listening.

It was necessary for the self at a certain stage to become unsettled. It is absolutely essential for one's growth that he be unsettled and worrying about something. Moods are necessary to an occultist, but they must be utilized.

When the aspirant first becomes unsettled he seeks to interpret his unsettled condition from the standpoint of sense. He applies his troubles to all of his senses but if his troubles are real the senses can give no understanding of them.

Every normal human being has a vision of what he wishes himself to become. The mantle is of course the self's own being. If one is introspective or if he views himself with approval or disapproval he will notice sooner or later that he sets himself up and cloaks himself in his ideals. He sees himself grow and gain experience. This is idealization temporarily clothed in consciousness. He sees himself as he should be. Should he be unfortunate enough to get a flash of these things that might become actualities, it may turn his head to some extent. Superiority complexes are absolutely health and necessary for growth.

First the self gets its great vision of itself growing. It lets its vision grow and expand to see where it will go. Here is the whole keynote of growth. "Let the flesh of the mantle remain in manifestation." The substance of one's dreams is what he eventually becomes.

There comes a time when it is necessary to stop the dream, destroy its form, erase it and stop its activity. When one dreams of the future and the dream begins to expand, stop and get busy. "Scatter its substance."

In this first dream or vision certain realities come to the aspirant concerning spiritual things which he can later check on.

The first test is not in one's dreams and not in one's normal growth but in one's ability to dream something and realize it. It is the dreaming of the dream and the executing of the dream that is the mark of progress. In connection with initiation there is first a sense of a definite need, or a dream of some sort. Then there comes the opportunity for putting the dream into realization and finally comes the test. The success of the test is the refusal to be diverted from the work started. What the work is makes no difference. When the test is met successfully there comes some definite key or knowledge which gives a perspective in the doing of the work and permits it to go forward under the direction of the brotherhoods. The sign of an initiate is the possession of this knowledge.

In the working out of the dream the aspirant must descend into his moods. He must descend into the substance of terrestrial realities. All his senses must become real to him.

Dissolute living is living without fear. Subconsciously in response to a wish for courageous expression for those things which are within, people yield to dissolute living. Mankind must learn not to fear the consequences of any expression. The lesson is the conquest of fear and the acquisition of discretion. If there is an impulse deep within, sooner or later it must be expressed. If it is not what the will of the person wants to express, the remedy lies in bringing it to the surface and fighting it out.

There are many kinds of teaching. Every one in life is a teacher. A person's experiences as they are externalized are teaching others.

Through all temptations one's consciousness should never be lost for a moment. One's own grossness must be faced.

In the latter part of this chapter we have the most destructive of all the sins of humanity or pride. In initiation there are certain codes and laws to which the initiate must conform. They have survived in the church through the sacraments and through the seven deadly sins and seven cardinal virtues associated with the sacraments. The sacrament which is associated with the solar key to knowledge is the sacrament of ordination. The element is air, the sin is pride and the virtue is charity. Charity is that willingness to help a person not in one's own way but to help him in his way. Charity is the most difficult of all the cardinal virtues, and pride the most dangerous of the deadly sins.

By its pride in itself the self immediately cuts off its own consciousness. By pride the initiate who had brought into contact the smaller and larger cycles so that he was traveling through both of them at the same time lost his balance and dropped back into the small cycle and had to work his way back gradually and laboriously to the pinnacle where he had been when pride first blinded him. Pride is the most dangerous of all things that any one can have on the path. That great ecstasy which lifts the soul to the heights can by only a little turning plunge it into the lowest depths.

At the end of the evolution of responsibility the aspirant purified his senses. One cannot purify his senses until he has obtained through them the requisite sensual knowledge.

The inner spark is never in the consciousness of the Self. The Self is not the ego but the ego is the divine reality behind.

## CHAPTER V THE ASPIRANT SOWS WILD OATS

The fifth chapter deals with one of the subordinate cycles or theexperiences of thatwhic h i s alm ost the self namely, the false-self. This false-selfis higher an d more intellgently d irecte d than thehabit nature or the simple reflex shadow-selfwhi h ta kes co ntrol in later chapters. everthe ess, the selfhas lost its dominion over the body and is represented by the false-self.

The false-self has no sense of responsibility. It is through the false-self that the ego gains its grossestexperiences. So here is the first complete plunge into experience or that which in ordinary life is known as the sowing of wild oats. Humanity has recognized this tendency in its mass expression represented in the extremism of our jazz age. Appetite, passion and aspiration are all the same thing. There is no difference between a gross appetite and a high spiritual aspiration except in the field of its activity. Physiologically, psychologically and spiritually it isthe same force and the same urge. The race gains its aspiration through its troubles. The sowing of wild oats is not a necessary process as a cosmic requirement but in the average human being the experience is very necessary because the average human being dodges intensity. The purpose of the sowing of wild oats is to create that condition of intensity which promotes growth.

The self in its pride forfeited its consciousness. In its pride it cut off its consciousness and the consciousness descended to the next center. When the higher nature is unable to continue its consciousness in the experiences of life it loses consciousness and the consciousness descends to the next center. Here it is the emotional nature. The false-self comes into control of the body without any background of experience and immediately sets out to express itself. Consciousness is a substance but is always an essence that is drawn out of experience. As soon as a man gains responsibility he commences to change things. Any individual going into a new experience must stamp that experience with its personality.

The false-self takes every sense through its lower expression and stretches it to its limit of endurance. The ecstasy of the sun is the ecstasy of the will; of the moon, the feelings; of Venus, appetites; of Jupiter, growth; of Mars, force; of Mercury, the inception of things; of Saturn, the sense of knowing all the time it is plunging into dissipation and damning its eternal soul or creating that superecstasy and that sooner or later it will start uphill again. Any person seeking expression in any field up to the point of that first superecstasy can indulge in almost anything without karmic results. To that extent the sowing of wild oats is harmless.

Every human being does a certain amount of dabbling and experimenting with the vices of life. As long as the impulse is pure, experimentation results in no great harm. But when the false-self carried these things to a point where they were etched upon the whole life then the trouble began.

If one feels that a given act is good and goes ahead and does it and it turns out to be evil, there is engendered nothing but the physical karma that is fairly easy to work out. But when the aspirant gets to that point where he debates within himself whether or not a given act is good or evil, then he brings down upon himself a great deal of spiritual karma when he acts. These are the bitterest lessons he has to learn. The person who debates his temptations with himself by that mere act is shutting out the higher inspirations and intuitions.

The physical ecstasy or the burning out of the fuse is the safety valve of the false-self. It is that thing that stops the whirling vortices in a center and permits the ego to come in. When the self again and again allows the false-self to return for recapitulatory cycles, the lessons become more and more bitter.

## CHAPTER VI THE EPISODE OF DEGENERACY

In the sixth chapter the shadow-self is introduced. The three selves are identified as kings and are in direct correspondence to the three principal centers. Cyrus is a fourth or last self, or the initiate consciousness only touched incidentally in the tenth chapter. The head is the center representing the self, the throat the false-self and the navel the shadow-self. Here are Nebuchadnezzar, Belshazzar and Darius respectively.

This chapter does not deal with deliberate evil-doing but with an episode of perfect crystallization or a perfect immersing in form and experience.

A curious transposition takes place in the descent to the navel. The false-self or throat center has notions of its own and despises and abuses its own nature but the shadow-self or the habit nature is inherently just and so here does everything in its power to work things out in a just and equitable manner.

The habit nature demonstrates the two extremes which people take. The one extreme despises anything which is a habit and tries to break up all habits. Yet a person with no habits is completely unsettled and of very little use in the world. The other extreme is to deify the habits. Even spiritual development is thus supposed to become a habit.

The virtue of a habit is in its making but when it becomes crystallized the virtue lies in its breaking. The making of a habit even though it be evil is virtuous because it results in growth. Sooner or later, in another life if not in this, fate or karma will draw a valuable essence from it and then require its breaking. Life is the successive breaking of old habits and the making of new ones. The strongest man is the one who can do everything with the ease and smoothness of a habit and yet truly be without habits. He has not the limiting habits but the skill which is the highest aspect of the habit nature.

The first cycle of individuality brings the self into responsible consciousness, the second the false-self and the third the shadow-self presented in this chapter.

The habit nature places everything on an astrological basis. Theordinary astrological chart may be read with perfect accuracy if theperson lives a crystallized life. To the degree that a person rises above the ordinary crystallized state of being he rises above the horoscope. The natural person receives the impact of the planetary natures as distributed in the earth's astral sphere, but the trained person enlarges his own individual sphere so that in effect he redistributes all cosmic impulse and creates his own astrological universe or his own directions and his own transits.

An assignment of the ordinary astrological wheel is made by the shadow-self, figuratively speaking, and to each house is given a nature. The houses are geometrically arranged in co-operation with each other so that the actions are determined by the quadratures (cardinal, fixed and common signs; angular, succedent and cadent houses). Of the three groups of houses in the chart the angles seem to rule the

It is legitimate to heal even when one knows the healing will not be appreciated. It is legitimate even though one knows the patient will relapse. It is not legitimate to heal unless the healing is requested. If the person does not ask for or accept understanding then it is not legitimate.

## CHAPTER VII THE VISION SYMBOL OF INITIATION

The seventh chapter might be called the first because the first Daniel recension of text was of this chapter and because astrologically it reveals the cerebrospinal man which fundamental human zodiac is that out of which the other zodiacs grow and emanate. As the vision-symbol of initiation it gives the picture of human processes which in more detail are the subject of the whole book.

The first year means a first cycle. Belshazzar is the king symbolizing the throat or the second center. The years of the kings indicate the cycle and the names the emphasized activity or the focus of consciousness. The self dwells in the head, the false-self in the throat and the shadow-self in the navel. The golden-self is Cyrus or that later initiate vehicle which grows out of these processes.

Of the selves the self or the personality and the shadow-self or the habit nature more closely approximate the true standards of right and wrong than the false-self. The false-self alone has the nature of the wanton in it. The head of man's active being physiologically is in the throat. The life-arc is in the medulla oblongata. The head of the urogenital system is at the mouth. The head of the lymphatic system is in the throat at the tonsils. The functional head of the sympathetic nervous system is in the throat in the pharyngeal plexus. Astrologically the head belongs under the feet while the true top of objective being in the microcosmic constitution of man rests in the throat. This is the mystery of Pisces and the inner significance of the washing of the disciples' feet by Christ.

The false-self has the ability to cast the being whole-souledly into that which may be evil or good. It has the ability to dissipate its treasures. A number of traditional Rosicrucian dictums exist. Most important are: "Try" and "Unclutch and let go". The ability to let go in the inner being is that particular quality of wantonness which makes most of the trouble in life but which is also found in the truly evolving person. The spiritual man or woman of supreme value is that man or woman who possesses the ability to get into experience whole-souledly. The person who never evolves is that person who lacks the ability to be either wholly bad or wholly good.

Wantonness spiritualized is the highest of spiritual qualities. It is the principle of freely give as freely received. This great vision, and the greatest apocalyptic vision in the entire Bible, comes through the pharyngeal throat center or through the false-self or that self which superficially is indeed false to all the good interests of the being.

Daniel is Judgment. The dream is a revelation of vision. The head is aspiration and on the bed is meditation. When a person lies on a bed he is thoroughly relaxed. Also he is lying thoroughly immersed in the horizontal magnetic earth currents. Meditation is the lying prone or the permitting of one's self to react to whatever may be coursing through the cosmos. This happened in the first cycle of emotion consciousness. No great revelation will ever come to any one if he draws apart from life. Babylon was the greatest vortex of experience in the ancient world. Gradually the new spiritual center for Aquarian foundations is being established in the modern Babylon, or New York City.

The four winds of heaven are the four manifestations of spirit. The great sea is experience. Animals exist to dramatize partially developed traits of humanity. Animals exist because of man. The shape, form and disposition of animals merely reflect man in his present evolution. The four great beasts provided the quadrature of human nature.

In the cerebrospinal man Leo and Scorpio co-operate. Leo grows in the lower nature of Scorpio. Leo may lift itself up because the spine which Leo rules is made erect with the creation of man. The heart is ruled by Leo and is humanized with the co-operation of the Scorpio nature. The bear or Cancer is the sign of growth and is the tutelary head of the zodiacal gland man as ruler of the pituitary body. It was raised up on one side and man was given a front and a back or a latent dorsal and a manifest ventral constitution. Cancer rules the stomach which is always the focal centralized point of being. The teeth represent activity. The mouth or Sagittarius is the drawing in of the thing or its usefulness. The three ribs are the nervous system represented by the one spinal and two sympathetic main cords. Flesh is experience and the purpose of Cancer and the purpose of the creation of man is that man by raising himself on one side can devour much flesh and thus through Sagittarius the ruler of flesh have a part in life.

The key to the zoological zodiac is found in the Arabian Nights. Burton rather than Lane preserves the symbolism.

Daniel is the seer or true judgment. The name is Hebrew meaning God, the judge. Any man by consistent development may have permanent seership. The seer was speaking with authority or ex-cathredra. The philosopher's stone is seership.

When in nerve disease resulting from spiritual deficiency the corpus callosum under Leo does not function properly the cerebral hemispheres then act at variance with each other. They do not co-ordinate and the one on the left-hand side, which is usually dominant, sets up a complete separate personality which is only half of the conscious being. Because this is a pole of the self the other hemisphere opposes it in all activity and seeks to do that which by contrast seems evil and usually becomes so. The coddling and humoring of neurotics by modern occultists builds a fear of this other side of their being and the result is that it is given power as an obsessing intelligence while as an entity it has no existence. Men try to find an excuse to account for their own weaknesses. Few have the courage to be themselves. This seemingly separated unco-ordinated half of the being is the devil of occultism. It is Cancer operating without Sagittarius. The black forces are the alibi of seekers who wish to exalt their own deficiencies. Externalization is the courageous taking of circumstances. Satan is the dramatization of the reverse of spiritual force. By the mere nature of a brotherhood it must be white. If a white magician abuses his power the power departs from him with the breaking of the life tie. This is dramatized in Bulwer-Lytton's Strange Story.

The manifestations of spirit are always four. The wind or spirit represent the same thing. The wind blows in accordance with the needs of the spirit. The very beginning of creation is the beginning of man. The four manifestations of spirit are the being in quadrature. Matter is fourfold in nature. Without the four no matter exists. Each one of the vehicles is as spiritual as any of the others. One can no more become an initiate by spiritualizing the inner vehicle than by applying the same process to the outer. The four must be carried to perfection at the same time. Four manifestations of the spirit always work concurrently.

Leo is always the beginning of all astrological schemes. Scorpio rules the urge of sex. Actually Scorpio does not rule the sex parts. Scorpio rules the solar plexus or subjective urge which

reveals itself in objective sex. It reveals itself also in all creative activity. In the Judson zodiacal scheme Scorpio is called the furnace. It is in the furnace that the substance of any thing created is first made molten or pliable and ready for creation.

The erection of the spine is the symbol of spiritual independence. Man alone has a true erect spine. In the erection of the spine we also have the foundation of the ancient phallic teachings and symbols. Sex is never truly gross but always reflects in lowest form that which is highest in nature because all things proceed in the same way and all processes perform in the same manner.

Sagittarius is the sign of flesh. It rules the flesh of the body as Capricorn rules the skin. Sagittarius rules the sex act and also rules all tissue in connection with sex. It rules the lips. Sagittarius has the element of commonness. The ensouling of flesh is the taking of the lowest and ensouling it. Unless one can take the common and cheap things in life and make them not common or cheap, no worth-while things will be entrusted to him for ensouling. It is necessary that man first spiritualize his lower natures. This spiritualization is a change in motives, and not in forms or activities. The spiritualizing processes begin in the common things of life by doing everything that one does with love. No spiritual knowledge ever is achieved by soaring in the clouds. One may soar when he has an anchorage below, a tail of practical sense to his kite of aspiration.

The fourfold constitution is the background of all being and of all understanding. Understanding may be approached through any of the other numbers. Understanding involves and necessitates a knowledge of all the other cosmic numbers. The four primarily is the number of form. The foundation of all occult knowledge is the four. Without the four one can understand nothing truly or thoroughly in occultism. The nature of the four itself or JHVH cannot be pronounced because it is the very root essence of all things.

The outer vehicle is under Taurus or the panther. Taurus is the sign of physical energy. It is the sign of the throat which is the physical head of being. All the circulations head themselves at the throat. The alimentary-urogenital system as already stated has its head at the mouth. The neural circulation has the life-arc in the throat at the crossing over of the nerves in the pyramids. The lymphatic circulation heads up in the throat. The vascular circulation or the blood circulation does not seem to head in the throat but the control of the rate of the heart beats is by the carotid glands so that the throat under Taurus truly and completely rules the outer or physical vehicle.

This outer vehicle is divided into four kingdoms. The body has four vehicles and the cosmic four also divides the physical body itself into four divisions. The division into two halves is marked by the diaphragm and each half is again divided into two. Each one of the four somatic divisions has a principle which is spoken of as the head of that division and, in Daniel, represented by a king.

Aquarius rules the abstract quality of appetite. The appetites as a whole are ruled by this sign fundamentally associated by the Hindus with the lower automatic brain of the body or the solar plexus. The solar breath of the appetite, Apana, centers at the solar plexus and is ruled by Aquarius. The elephant under Aquarius is an animal that stands for a high degree of development shown by the peculiar ability to gestate the female offspring longer than the male. The female of the race is the first and last sex. The male is an offshoot. The female nature is the nature that clings to and holds the memory of experience. Man is more inclined to dwell in the present and to engender karma and so to take the race into experience.

The four circulations correspond to the vehicles and give the four zodiacal men, namely, the alimentary and organic, the neural and the etheric, the lymphatic and astral and the vascular and mental.

The definite process of development and initiation takes place in the etheric vehicle. The fourfold structure of man consists of two duads, or the astral and mental and the physical and etheric. The lower plane of any world is the static plane and the higher plane is the dynamic or plane of activity. The etheric plane is the plane of activity of the substance of the physical world. The etheric vehicle corresponds to the neural zodiacal man, so that through the zodiacal nerve man the sense or the sensory relationships are given. It is this zodiacal scheme that distributes the planetary rulerships to the signs. The ten centers of sense impact are produced through the five senses and their corresponding reflections.

The sense of taste ruled by Saturn centered in the mouth is under Capricorn, and Capricorn gives the sense of assimilation. Capricorn is the ruler of this whole outer vehicle. Aquarius in this zodiac co-operating with Capricorn gives the appetite. Taste is the sense of appetite.

The sense of feeling ruled by Jupiter comes through Sagittarius associated with Pisces. The skin is the organ of feeling. Under Sagittarius is the sense of feeling or reflex. Pisces gives poise. Pisces rules the feet and a person's use of his feet is a fair indication of his poise.

The sense of smell centers in the nose under Mars which rules Scorpio and Aries. Sagittarius rules all the manual movements of sense because these are sensation through reflex. The sense of emotion is under Scorpio and Scorpio rules the solar plexus which is the principal center of emotion in its fundamental aspect. Smell is particularly emotional and Scorpio rules the nose. Aries is the sign of voice and so the sign of resonance. The quality of voice is determined by the sinus chambers in the nose and head. The solar breath which leads upward to immortality or Udana is ruled by Aries.

The sense of sight centers in the eyes under Venus, which rules Libra and Taurus. Libra is the sign of perception. Libra rules the kidneys, which are the strainers of the body. Kidney disease is shown at the eyes. The essence of life literally is strained out of material substance. Emotion has a distinct and immediate effect on the kidneys. Taurus rules revelation. The features of the face are ruled by Taurus and Taurus gives the revelation of character through the facial features.

The sense of hearing centers in the ears under Merucury, which rules Virgo and Gemini. Mercury gives the sense of illusion. Music possesses more power than any other agency of pure sensory appeal. Music can exalt or debase. Gemini gives the balance of the body literally in the inner canals of the ears.

The ten centers of active sense impact are complete but two additional signs remain, ruled by the sun and moon. Leo gives the brain as a sense organ or the definite sense of intuition. Leo may be called the sense of sensation. The pineal body under Leo was the first sense or the wart of the pudding bags in the Theosophical cosmogony. Leo is the root foundation of all things zodiacal. Here associated with it is Cancer, which gives the expression of man. Cancer rules the pituitary body and so the growth and form of the physical body. The highest objective physical expression of life is the giving of being through nourishment from the breasts.

The senses are the negative expressions of the five solar breaths. As a whole they are ruled by Gemini.

Man exists in life in order to destroy and through his destruction to learn values. That man who is afraid to move never grows. A person who goes forth courageously into life, meeting his problems as they come before him, grows and as long as he does not fear and his intentions are honest he grows constructively and remains spiritual. Nothing in life may remain static. Anything that has being has actively at work in its constitution the force of construction or destruction. Man seeks to cling to that which he believes to be his virtues. That which is a virtue today is a vice tomorrow. Circumstances determine standards. Each person truly is a law unto himself. No one law may be applied to all people.

The etheric vehicle is considered terrible, powerful and exceedingly willful. The goat is the most hard-boiled of all animals. Yet the whole purpose of life is to tear things apart and get the good out of them and to tread upon the residue.

In the cerebrospinal man Virgo heads the seven manifest signs of the zodiac and Leo heads the five expressions. Virgo manifesting the highest nature of man is the sign in the zodiac of greatest purity. The tiny faculty is under Virgo or the hare. This faculty represents the spiritually receptive principle or the motor-intercessor. This faculty functions only above or below the diaphragm. The two types, the virgin and the virago, are both under the sign of Virgo. In the zoological zodiac Virgo is ruled by the most prolific of all animals. Virgo possesses the greatest possibilities of growth in either of two directions. The signature of man in the Bible was that he should be born of a virgin. A man becomes an avatar when he is reborn of this tiny faculty.

The lords of flame are responsible for all development of man out of the life stream and above the life stream. They are responsible for all that is highest in man. To gaze into a fire brings out man's best thoughts and the best of his imagination. Man can look into the fire and partake of its spirit.

Initiation is the enlargement spiritually of what man is. Any sort of nature may be enlarged to produce initiation. The aura was golden. The sun in springtime enters Aries at Easter. The initiation or development of the highest vehicles are in the winter when life is dead, and so at harvest time under the harvest moon nature takes on all the rich colors of physical fulfillment and spiritually-minded men are drawn within themselves. Man goes within himself and it is thru this Libra cycle that initiation comes. The inner tests are at the fall and the fulfillments spiritually at Easter.

The beaver has the natural wisdom to store up supplies and to build dams to place the protection of water over his house. Water always is astral fluid representing all experience. That man who builds a house within himself beneath and under and hidden by his emotional nature is the one who is gaining illumination and spirituality.

The initiate still seems outwardly to be the same man. His friends can detect no amazing difference in him. By no external signs whatsoever is the mark of an initiate to be recognized. In each case he goes through a whole cycle and in each case he goes through his karma. It is as though he achieved a new additional self. He is still the same man he was but something is added to him.

The multiple personality of the initiate is taught in full in Daniel alone. Nowhere else is the definite interchange of functions and the definite rules found. Ordinarily these occult truths are highly dramatized for humanity and are taught to seekers without any complexity. They must be grasped first in simplicity before the complexity can be understood. In the Daniel code the complex scheme is given and the method is to take each process and carry it forward to its logical conclusion and then in a new chapter to take a subordi-

conclusion. The processes overlap and the scheme suggests but reverses the interruption method employed in the Arabian Nights.

The conventional teaching of karma is an example of complex teachings dramatized in simple form. Until man evolves to that point at which initiation begins mankind goes forward in groups and the individuals learn their lessons by direct means through direct karma in the group exchange of experiences. Most of humanity exists in a sort of barter or exchange of karmic influence. Only in the world-wide interchange of race stocks, mostly during the past two thousand years, has mankind graduated into an indirect exchange. Objective money itself or coin is comparatively recent and was established by the Lydians at about seven hundred B.C. Spiritually humanity has only just arrived at the coin stage of its karmic payment so in a sense man draws upon a karmic ledger and is paid from a karmic ledger. In initiation the degree carries on further to vicarious karmic creation and payment roughly analogous to the personal paper credit of prominent individuals in modern finance.

Initiation is conventionally taught as a clear simple process of transmutation of the being into higher and higher stages. Man is made to see that in his lowest stage he is mineral, then vegetable, then animal and finally man. Most of our so-called thinking men are more or less at the animal stage now. Man generally struggles not because of any great spiritual vision or urge in life but because he wishes the things he desires on the basis of what these things mean in satiation or gratification of appetite. This is the animal stage. It is growth in response to desire. The mental man is the next degree in which man goes forward and is actuated in his conduct by his ideals. He will deprive himself of things his emotions desire to satisfy his mental nature. The scholar or thinker is a human phenomenon developed during the past twentyfive hundred years. The first great wave of knowledge swept over the world in the seventh and sixth centuries B.C. This mental type is now in popular admiration the desirable type. In our social scheme a man of true mental achievement is yielded deference, and more deference even than a man of money. In spiritual science the dramatization of these processes takes the man who is interested in those things next beyond the mental type and displays the man of great spiritual influence upon life or the philosopher as a step further.

Initiation is taught as a process of enlargement of consciousness that is carried on first into the mental and then into the spiritual. Such dramatization of the processes of initiation makes initiation as a process clear, but it is not the truth of the fact of initiation. All types of men may achieve initiation and all types may be carried forward in varying initiatory achievement. The initiate has a multiple personality.

The true mental type of man must have the background of the emotions. If bare processes of thought are carried further into the realms of initiation the result is a true enlargement of mentality but is a false spirituality and an empty type of ephemeral initiation. The true mental man has a triple personality because he has manifested and is efficient in three different departments. He is healthy or rounded in his etheric nature, he is a man of heart or feeling because his emotional nature is rounded, and in addition he has his developed mentality.

The true initiate carries this rounding out eventually to the extreme of six personalities, and possesses the full nature of Solomon's Seal or the hexagram. The teacher cannot by simple progression dramatize these changes because no simple comparative means exists for visualizing these personalities as successive. These are represented in the Rosicrucian school by the solar bodies. This solar body development of the lower natures into higher counterparts well represents the process of development of the higher vehicles of the initiate. The trouble results from an assumption that when the higher is-

developed the lower is cut off. The ability to manifest the lower emotions is weakness if these are uncontrolled but the absence of such emotions is not strength but decadence. No development is gained by destroying any part of the being.

In the Daniel text the separate power of the vehicles is taken away and is prolonged over into the new cycle. The initiate does not create a new personality for each life. The outer appearance or species of man remains unchanged in initiation. Elijah and John looked, acted and ate alike. Any one who puts on outwardly the paraphernalia of some popular idea of initiation or exaltation, as long peroxide hair for a symbol of Christ-like being, more likely than not is fooling himself if he is not deliberately fooling those around him. The initiate knows he must first be himself. Those things that are spiritual are spiritually discerned. Spiritual truth is eternal but appearances, conventions and morals change with the times and the seasons. Man learns through these changes of his standards. What he does makes no difference fundamentally but how and why he does what he does makes all the difference in the world. The lives of the initiates measure up to the highest ethical and moral standards of the age in which they live not from respect for the standards but through their inner contact with cosmic truth.

The initiate lives in a multiple personality and when people enter on the path the phenomena of more than one life in one life is not uncommon. Frequently when a seeker goes on the path he will tap new realms of karma and begin a new life cycle while yet finishing the old. The more highly evolved a man the less apt he is to demonstrate outer change. The more a person grows and develops the more he carries over from cycle to cycle his personality with all its habits and weaknesses as well as its strength. Thus every Jonah mannerism appeared in Peter.

The evolved egos remain the same life after life and life after life. The outer is of tremendous importance to the slightly evolved soul but is of very little importance to the highly evolved soul. Some horoscopes show two different lives progressing concurrently. If the old life were completely killed out before the end of its cycle, an awkward residue of karma would remain. The stamping on the residue, as shown in the text of Daniel, is most important. It is very dangerous for a person on the path to lay aside any shred of karma. The old may be lived out at the same time with the new. It is dangerous to stamp out prematurely, and to suppress or put aside any little petty weakness.

Pisces, the boar, is the sign of the zodiac that rules the liver. It also rules poetry and all vague sense of beauty in the being. That the liver and poetry should be ruled by the same sign is somewhat curious but when a man's liver is out of kilter he cannot appreciate poetry or beauty. The liver was the first and will be the last specialization of cells in the body. In the liver under very high initiation endocrine tissue develops and this produces a hormone in the blood which enables the initiate to draw cosmic consciousness into his being. Those things which go back to the beginnings and to root cosmic substance are associated with the liver through poetry or any cosmic craving for beauty. The necessity in the being for admiring something is the most fundamental appetite of man and fundamentally this is the craving for return to cosmic substance.

The growth of jazz music is due entirely to this necessary fundamental craving no longer satiated in modern social conditions. Human development has become somewhat too mental or too matter-of-fact with too little of the spiritual in conventional conceptions. Our great spiritual leaders in modern times have been almost wholly mental. Yet in all life is this fundamental necessity for beauty. Every child reaches the stage when it tries to write poetry. Most people who go wrong or who lose their sense of ethics or who dissipate their spiritu-

al powers do these things in a craving for beauty which has merely become abortive or has gone astray. The thraldom of all vice, whether drugs or idle habits or sex or whatever it may be, is that vice is fundamentally this urge for beauty.

The ram is the he-sheep of the zodiac or the lamb nature in the active aspirant. The aspirant is of the nature of Aries. He has all the purity of the lamb plus that driving force which distinguishes the true ram. Aries gives people often wholly heedless of circumstances. The true aspirant must be of the disposition and nature never to count costs. If the seeker could actually count costs against initiation the price would seem appalling and he would never attempt the struggle. Initiation is the making of god out of man and no god-nature is purchased at a cheap price. Not once in an eon does a man achieve full initiation in one life. He has always had some initiations before.

Aries, the ram, gives the mystery of Judas who actually was chief of the disciples and objectively in full charge of the group of twelve. As Levi or Matthew he was the disciple called in the solar focal fifth position. Because he betrayed the Christ he has suffered in the Gospels. The man who gives up the master to his initiation only superficially is a traitor.

Judas served as hierophant of the formal ceremonies in connection with the crucifixion or highest initiation of Christ. As a physiological process this is simplicity itself. The aspiration within the being is the disciple that delivers the being up to its ideals. The highest inner voice frequently impels the aspirant to do that which is evil not because his higher inner voice wishes him to do evil but because knowing the evil in the aspirant's heart it seeks to get such out of his heart. If a man can learn his lessons vicariously, well and good, but if a man clings to that which is evil in his heart the higher inner voice will force him to do that which is evil. Therefore the admonition to judge not.

Aries is the aspirant. This aspirant is given differentiation. If the aspirant cannot differentiate truly in the vehicles in the body then the inner voice of aspiration impels the being to do those things which the self understands not.

Of the many doctrines which exist in spiritual science celibacy is probably the imost misunderstood. Celibacy and continence have nothing to do one with the other. Celibacy is unconcerned with sex. The celibate does not marry but this does not necessarily mean that he lives a continent life. Celibacy concerns the intimacy of the marriage state, not physical intimacy but intimacy in thought and expression and particularly in confidences.

A man who takes upon himself the function of a priest begins to live in a multiple personality. Marriage of itself is not evil but the priest or initiate upon marrying is only able to marry in the personal expression of himself while any developed individual heaven-state part of himself cannot marry. The result is that the initiate has a part of his being which is sacred to his priesthood and is not shared with his wife and this from the outset entails difficulties. Until the man reaches complete initiation, until he has a knowledge of all things, it is better that he live in single state.

If a man truly lives in the higher centers, he need not pay any attention to the lower centers.

The expression son of man occurs only in Daniel, Ezekiel and the New Testament. It is only applied to the highest initiate. Daniel was understood not to be a book of prophecy. This title, son of man is applied to the ideal figure of the initiate or aspirant or Christ. Every man is a son of God but only an initiate is the son of man. It is a term of highest divinity.

Ancient of days refers to a cycle. Ancient is the old mystery term of veneration for an official. This is a term for God in his aspect of immutable divine law. When man becomes an aspirant he is brought close to the fundamental cycles and is brought before the hierophant of cycles so that he may enter on any one of the divine paths. All cycles are brought together at the nadir. At this lowest point man may transfer from cycle to cycle.

Man to become a God must first separate himself from God. The cursing of God is not so much blasphemy as it is an assertion of equality. Only an equal may judge an equal and man must assert his peership with God. He must emanate out of and away from God first and then when he becomes an initiate become God again.

Dominion is differentiation. A man rules a kingdom when he has all parts of that kingdom subordinated to him. One can rule any department of his life when all parts are familiar to him. Glory is illumination. The kingdom is a vehicle. The peoples are manifestation. All manifestation is through a septenary scheme. Group consciousness is being and language is expression. The divine spark exists forever. The selfhood is everlasting. The group vehicle is the eternal One or the over-soul. God is the over-soul of man. We have said that man emanates forth from God and then by a contrary process becomes the son of man. Literally this is achieved through the phenomena of the over-soul or group soul. No ego ever loses its individuality because this individuality is an offshoot of its fundamental being, and such being is eternal. All egos are conscious in their group when as yet unindividualized. We realize that that soul which is thoroughly imbued with national, race, and family prejudices is not truly individualized but a member of as many different group spirits. He has not one over-soul but many over-souls. He is the slave of many realms, or the slave to every prejudice that sweeps across the land.

The eternal selfhood of the ego is his membership in the one great undivided cosmic group or divine over-soul. That moment that man curses God is the severance of his membership in the group over-soul and the beginning of a new greater divine being. When a man grasps his own great potentiality and cuts loose from all his spiritual moorings and becomes himself God in his own small black sphere, then he has made his first step forward.

The world progresses through its great souls. These men are able to sway the destinies of human-kind because they have the strength of the divine within themselves. This strength is man's consciousness of his spiritual reservoir. When such a man becomes an Atlas, the Grecian figure that supported all the heavens on its shoulders, he himself becomes a group spirit in terrestrial realm. This consciousness of the son of man-hood is an expression of one of the great inner mysteries of the highest initiation.

When the seeker or the aspirant in the midst of a great ordeal meets something he cannot understand he will find the teacher at hand. Always in all experience in life a teacher is at hand no matter where these may be encountered. If a seeker is entitled to a teacher on the earth plane he will get a teacher on the earth plane. If he is evolved to a point where he is entitled to a teacher on spiritual planes he will get a teacher on those planes. Nothing that one wishes to find will ever be denied him.

None of the sheaths are the man himself. Man himself is the ego or the divine spark. The consciousness of the spirit is the highest nature of man. One of the three active selves possesses the power of wantonness but even in the case of this false-self there exists a psychological and physiological device to prevent the destruction of the being. When fusing takes place control of the being is taken from the false-self and given either to the self itself or else the shadow-self in which case the habit nature prevents any complete destruction of the being. The power of the spirit through the self is

the power of the over-soul of the individual, of the family and of the race. In the case of a person of low evolution it is the racial or family over-soul that preserves him.

A thing in life is dirty not because of the nature of the thing but becauseof the nature of the attitude of the people enmeshed in that thing. It is the way man does a thing and not the form of the act that counts. If a thing is evil to one seeker, that seeker should avoid it. Evil is to him who evil thinks.

Human nature is eternally complex and development is never along objectively direct lines. A man may be a high initiate and yet not have worked out many last shreds of karma. Christ just before his crucifixion had to fight out a battle of physical karma in the form of fear or ordinary common apprehension.

Out of the battle field of Armageddon rises the first tiny faculty. This is the birth of the new being or the birth of God out of man. This tiny faculty is the beginning of the virgin birth. The tiny faculty first warredwith spiritual consciousness. Seek first to be yourself and then all things else will be added unto you is a useful translation of Christ's words much more accurate spiritually than the conventional rendering.

The idea of the son of man and the son of God leads to a consideration of asceticism and mastership. Asceticism is rather generally misunderstod. A definition given by an initiate brother is that asceticism is sanative, curative and spiritual antiseptic. The ordinary idea of the ascetic is that he deprives himself of those things he should have. Asceticism is first sanative and the background of any asceticism is cleanliness on all planes. Then it is curative. It changes and casts out of the being those things which are destructive to the being. It leads to normality. Asceticism is a spiritual antiseptic and acts upon spiritual things in the same manner as an antiseptic on material things.

Asceticism is not something apart from life in the sense that it draws away from life, but while in life and a part of life it is yet superior to life. It is apart from life in the sense that it dramatizes the better things in life. Asceticism and mastership deal with perfection. The son of man is the master initiate. The son of God is that person to whom some of the understanding of God has come. When a man goes on the path or first seeks illumination he first becomes a son of God, that is, he becomes aware of his divine parentage and the inner voice of conscience or the still small voice of intuition begins to speak. The word of God comes to him in this first aspect of the second birth. He is more than physical man because he is growing into God nature. Here is true asceticism. In the occult schools definite laws are given to the students as training to inculcate in them the habit of discrimination. The man on the path is told to kill out all ambition and all passion. He is told to be poised and calm. He is told to conquer in life all things which he would do instinctively. All these are principles of asceticism.

Then comes mastership or the birth of the aspirant as the son of man. He has had the second birth from the divine. The time has come when he must walk the other path to be born of man's aspect into a still higher God nature. Man is evolved into perfect manhood by taking on all the attributes of God. Then he evolves and in his God nature takes on all man's attributes spiritualized. The master is told to be all things to all people.

Very few on the path to mastership have to go through lower things actually. Most of them learn their lessons by taking experience vicariously. The aspirant must have the perfect tolerance which would be his if he were doing all the things that those about him do. It is only the person who cannot gain the understanding vicariously who is forced to take experience actually.

The path of asceticism always involves a first step out of life. This is the gestation. This is man's rebirth or man's baptism by the divine when he withdraws from all those things that are worthless and tawdry. When he becomes the son of man he goes back into life for service. First he withdraws but only to attain initial illumination. The man who enters the path is supposed to sepnd eight, ten, or twelve years of spiritual unproductiveness. But when he goes on the road to mastership he must then become a part of life and produce. Only at that stage does he become a true initiate.

This gives two groups of initiation called by the ancients the lesser and greater Mysteries. The lesser are associated with the path of asceticism and the greater with the path of Mastership.

The nine lesser Mysteries are analogous to the nine months of gestation and these give birth to the initiate. The four greater Mysteries are analogous to the four alchemical elements whose interblending underlie all creative activity in life. When one has taken the nine lesser Mysteries he has truly become the son of God. When he has taken the four greater Mysteries he has then become the Son of Man.

The alchemical elements co-operate and associate with each other to produce transmutation. The four elements are associated with the cycles of life. The summary point of importance in any consideration of the Mysteries is that fact which seems to be so tremendously hard of acceptance, that is, that the lesser and greater Mysteries are gone through concurrently. The lesser Mysteries may be taken at will by any man in one incarnation. The greater take more than one life.

The etheric consciousness or habit nature was the complete basis of the fourth chapter. Here we have merely a fragmentary reference and the ever-present confusion between the two inner vehicles of man, the habit or etheric and emotional or astral respectively. The solar wedding garments are dramatized as coming out of the physical, etheric and astral vehicles, yet as a matter of fact all are manifestations of the etheric nature. The whole of this development is etheric. The seed of mankind is moved from planet to planet. That which is etheric as well as the actual physical body of man belongs to the earth.

All occult development is a development of the over-soul of the earth and of the subordinate divisions of the earth itself. The etheric vehicle of parasite man is polarized in this over-soul of the earth, and man only develops in his group consciousness. His opportunity for initiation lies through group understanding. Where two or three are gathered in my name, is the law. Even an initiate who has a development above and beyond the earth in other realms yet has a corresponding development in this mundane field. The etheric vehicle is a cosmic policeman who controls the whole body, whipping it into activity and breaking it down.

This leads to a consideration of the two foundation Rosicrucian teachings. First is the Rosicrucian three-point development of mind. Mind is not a static but rather a dynamic part of the constitution. The Rosicrucian teachings involve the three-point evolution of mind as a development analogous in order to the physical body and to the etheric and the emotional principles. These create respectively the great soul-bodies of the Rosicrucians. Man's fourth principle is the intelligence or driving force which in these teachings serves as a focus alone. The activity is through the three subordinate vehicles. That soul which is evolved out of the physical is considered a higher soul than that evolved out of the etheric. The minds or intelligent principle in each case draw together a vehicle and the soul and introduces the third group of three as this intelligence in mind termed spirit in the Rosicrucian schools or three vehicles, three souls and three spirits.

The three-point development of mind in a ninefold scheme is but another way of outlining the nine lesser Mysteries.

The other Rosicrucian teaching is the Manichean philosophy. The Rosicrucian group has changed its name throughthe ages but is principally known inthe modern world through its Persian aspect or the Manichean, and through its alchemical aspect under the newer name Rosicrucian. The Mithraic Mysteries were the earlier form of the Rosicrucians. They preceded the work of Manes and the objective Manichean cult. The Manichean cult is based on the pole of good and evil or balanced polarity. They taught that for every evil thing a good counterpart exists and that evil may be overcome by the finding of its counterpart, and that any good may be brought to greater growth by the finding and conquest of its evil counterpart.

A danger exists in phallic overemphasis. If the higher centers are taken care of, the lower centers will take care of themselves. Polarity emphasis through the four and not the two gives the key to the cycles, and so to numerology and astrology.

The physical and astral, the etheric and mental vehicles cooperate together in the true natural or normal poles. The poles created through the lower nature are the physical and etheric and the astral and mental. The secret teachings of the Rosicrucians and the Manicheans are based on the co-operation through the former poles or the two static and the two dynamic vehicles grouped together. The physical and astral are of the same nature of activity because they are static. The etheric and mental similarly are both dynamic and positive. The etheric vehicle is worked on mentally and all the exercises for the evolution of the soul bodies are mental or imaginative exercises. All exercises given for the transmutation of the physical body are astral therefore and deal with the emotional nature through excitation or repression.

In the Daniel text we have the differentiation of the etheric vehicle to control the whole body. This is emphasis in the higher pole through the mental and in the lower through the natural forces of the planet itself. The exercises and teachings which are given through the physical and astral in a superficial understanding of Rosicrucian and Manichean development have a dangerous tendency. When the consciousness is placed in these negative vehicles the tendency is to open the whole being to negativeness. The coccygeal center of the body truly is the most soiritual of all but is of the nature of the physical body and can only be worked upon apart from the others with a great deal of danger. The greatest physical test ever given an individual concerns the coccygeal center. The astral center in the gonads similarly can only be played on with a great deal of danger. Much evil results unless a corresponding development takes place in the higher centers.

Mankind exists in ten cycles, or three score years and ten, which is the measure of human life. That does not necessarily mean that man is supposed to live seventy years but rather that the ten sevens is the measure of man's activity. The etheric vehicle demonstrates the measure. The years from birth to seven and from seven to fourteen are of no great significance superphysically. The first gives growth to the physical and the second allows the etheric to come in and grow to first awakening. From fourteen to forty-two is the astral-etheric period or a fourfold septenary measure. Forty-two to seventy is the mental-etheric. The etheric-etheric is from fourteen years before birth to fourteen years after birth. The physical archetype is set in form fourteen years before birth and the first cycle of the etheric is htis period of tweny-eight years. This seeming foolishness is perfectly good astrology because no such thing as a past or future as a static condition exists. The past merely gestates the future while the future dramatizes the past.

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The period from fourteen to forty-two is the period of menstruation or astral activity in life. It is the objective fluid period. The mental periodfrom forty-two to seventy may be called the the mental flood. Normal man and woman in those years of their lives which correspond to this forty-twoto seventy period go through mental lunations which correspond to the physical cycle from fourteen to forty-two. Here is the great mental productivecycle. The eastern sages well understand this but the civilizationof today does not respect age and the resultis the perfect materialism of the present age. Whenever life centersmy outh it is largely material. Whenever it centers in maturity it islargely spiritual.

We have our normal cycle of three score and ten and we have our periods of emotional activity and of mental activity. Many a man who sought to throttle his emotional nature in earlylife finds later on thathe has cut off his mental life and so is mentally dead. It is necessary to live an active emotional life to create the mental fluid. By stifling the emotions in early life, one kills out his later usefulness. Normality in all things of life is the greatest basis of spirituality. The Christian who fears the normal believes that man will do evil if given half a chance. The occultist who hates abnormality knows that man will do good if given even a quarter of a chance.

An additional cycle beyond the seven exists, that is, the new one which incorporates three. This new cycle is a measure of twenty-one years. Three of these or sixty-three embrace the seven in a nine. Every seventh year of life is critical and rather favorable and every ninth year critical and rather unfavorable. Twenty-one, forty-two and sixty-three are the threshold of habit, emotional and mental adultship respectively. The nine cycle is the cycle of liberation or adult responsibility and it only seems to be evil.

Three and one-half years is half of the seven year cycle of simple manifestation. Here is Rosicrucian fourth position. The Mars half of any period is involutionary and free of inhibition while the second or Mercury half alone is evolutionary and responsible. Every man is given an opportunity for responsibility, but only after baptism or immersion in experience. In any new activity there is luck at first. In any new experience in life man can for awhile go through everything with impunity. All bad habits are at first very alluring.

The liberation which denies the spirit and starves the consciousness is the liberation through self-esteem. Man learns to esteem himself. In his self-esteem he takes control of his whole destiny. Materialism exists for the purpose of the growth of human consciousness. All differentiations are for development. This induces resolution. The troubles of life set men to thinking about spiritual things. First, all spiritual things are given into the hands of man for experimentation. When these things are crystallized, man begins to cast about for the reasons. The more terrible the conditions into which the world gets, the greater the spiritual opportunities. The world now is goingthrough the most critical cycle of its history since a corresponding period of Atlantis.

The more terrible the denial of the spirit and the starving of consciousness, the greater powers under the wholeheaven are evoked to give manifestation to spiritual consciousness. The spirit must survive, and the survival of the fittest is a spiritual law. But survival is not because of the fitness but rather survivors are fit because they must survive. Humanity always must survive. Now, because a certain tremendous racial fitness is needed, it has been possible to call in spiritual forces of a higher order than ever could be called in under other circumstances. Here is the individual's present opportunity.